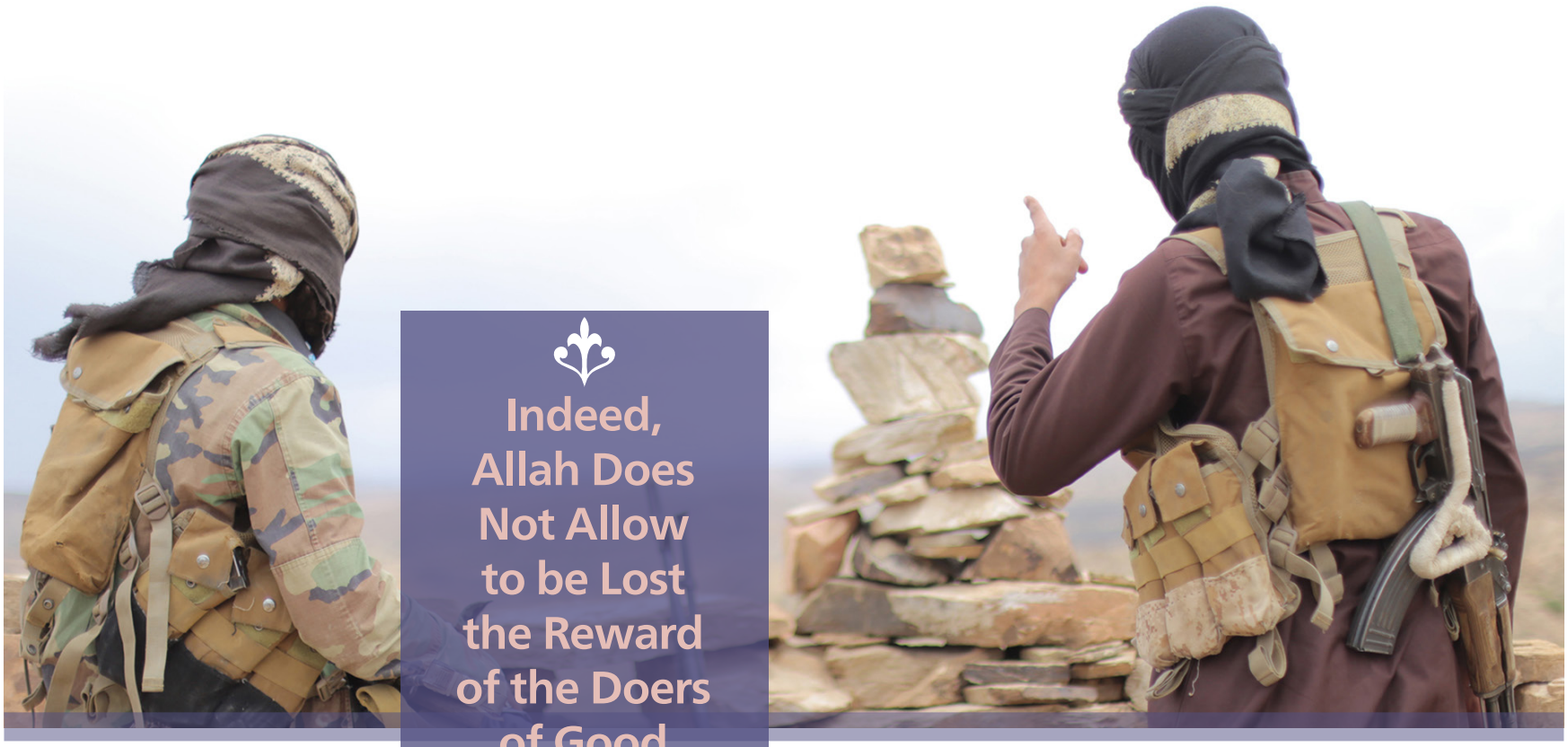

Indeed, Allah Does Not Allow to be Lost the Reward of the Doers of Good

Before the conquest of Mosul, the Rafida of Iraq were tirelessly gathering thousands of their army and police personnel to move through the deserts of Anbar and Jazirah, searching for camps of the Islamic State and hideouts of its soldiers. Huge convoys, sometimes consisting of hundreds of armored vehicles, would travel like this, while the officers and soldiers hoped not to encounter any mujahid in their way, fearing that they would be forced to confront him. Usually, those campaigns ended with a picture of their leaders in the bottom of a valley or next to a destroyed village, claiming that the debris of that village is evidence that the Islamic State soldiers passed through it in the past.

Often, the joy would expire with a disaster that takes the murtaddin away from their claimed victories, when the mujahidin units surprise them with powerful strikes in the most protected areas inside Baghdad, Mosul, Samarra, Karkuk and Baqubah. They wake up again from their sweet dreams to live frightening nightmares that bring down their military and security commanders and force them to rearrange their forces and reorganize heir structures before they launch again towards the desert, having a new dream of a decisive victory against the Islamic State.

Whoever reflects on the status of these campaigns, the style of which the Rafida have repeated once again today, but with greater quantity and quality, would figure out that it is nothing but a trick of a hopeless person and a solution for someone who has no answer. The alternative is to sit still in their bases and barracks, waiting for mortar shells and rockets to fall on them, or for their routes to be cut off by explosive devices and ambushes. On the other hand, these campaigns represent to them an image of control over the land which they seek hard to preserve. So, once these campaigns stop, the areas in which the Islamic State fighters are moving within will become fall militarily and the murtaddin will become trapped inside the urban areas which they hardly try to secure. Little by little, they will turn into fortresses in fear of the raidsf the Islamic State fighters into them again.

Likewise, what the Rafida and their Crusader allies fear the most today is that the mujahidin will transfer, due to their spread, from small-size guerrillas that execute limited military attacks, to semi-organized guerrilla squads that will be capable, by Allah's permission, to carry out medium if not large-scale operations with regards to the size and the nature of targets. Therefore, they seek, through their ongoing campaigns, to keep the mujahidin in a state of constant motion, through the continuous chasing of them and preventing them from establishing long-term positions, by searching for them and destroying them. Through this they seek to trap them and prevent them from welcoming large numbers of new fighters, especially in operation areas near cities and main roads.

Today, once the Rafida discover a tent placed in the desert, they move their convoys towards it to make sure that no Islamic State fighters are resting under it. Once a spy tells them that he saw a few individuals in a remote mountain area, they wage a campaign to scan it, fearing that they could be Islamic State mujahidin. This terror is not limited to the Rafida of Iraq, but -all praise is due to Allah - it is general and takes over the hearts and souls of kuffar and murtaddin everywhere. Since the establishment of the Khilafah, they are constantly alarmed, and their claimed victories against the Islamic State, which they know to be lies, are not helping or changing the reality.

Therefore, the Islamic State mujahidin should cheer for that great grace from their Lord, when He makes the existence of their flag alone a source of fear, anger and terror, and a reason of bleeding for the kuffar, which keeps them in constant movement. Whatever fear they bring to the hearts of the enemies of Allah is jihad for the sake of Allah, which they will be rewarded for greatly in a way that will increase their faith, and their sins will be forgiven and their ranks will be elevated, though they might not think high of that, for they have great expectations and seek what is higher and greater of deeds, which harm and destroy the enemies of more. Adding to that the hunger and fear they face while holding tide to their religion and tawhid, as He the Almighty says: "It was not [proper] for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good. Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing" [At-Tawbah 121-120].

They should be certain that they will be granted victory, by Allah's permission, from their Lord through terror and with the soldiers He chooses. Truly, Allah is the Lord of a weak mujahid with few weapons and Crusader drones flying over him, who is surrounded by armies of murtaddin and who think of himself as the hunted and fugitive, while his enemies think of him as an army of heroes that is preparing to break into cities again, where their souls are too weak to face it and can not stand to prevent the powerful march of it.

So, they should seek to cast more terror in their souls and have patience amid what they face for the sake of Allah, as all their deeds are acts of worship and the outcome will be precious and beyond, as Allah says: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do" [At-Tawbah 102].